1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

One night "unknown persons" changed the course of the spring and the water was diverted toward Papadates.

As Kerasovo villagers conferred in the village square, forty villagers from Papadates, armed with stones, assaulted the fringes of Kerasovo.

A general alert was sounded. Hoes were taken from the barns of Kerasovo, knives from the kitchens and hand grenades — relics of the Greek civil war — from various hiding places.

Meanwhile, armed reinforcements arrived from Papadates. Policemen fired into the air to intimidate the enraged villagers, but no one paid any attention.

A few hours later two infantry companies arrived from the nearest town and imposed martial law. Two teen-age girls died from injuries received during the battle. (*New York Times*, September 9, 1954)

The storks like to nest in a village around which there are watered meadows or even marshes. In the village of Almyros, between Lamia and Volos (in Thessaly), a family of storks had built a huge nest of mud and twigs around the cross on the top of the church. "You see," the peasants of Almyros say, "his nest on that spot shows that the stork is a blessed bird." Pharsala, on the main route between Athens and Thessalonike, stands out as a town especially favored by the storks whose coming is considered a good omen. In Epirus and Macedonia and Thrace the evening silence is often broken by the rattlelike noise which this bird makes with his red beak — his white plumage gleaming in the waning sunlight and his long legs silhouetted against the sky. The storks are to the plains what the eagle is to the mountain, one a bird of the lowlands which builds his nests in the chimneys of village homes with people all around, and the other a bird of the heights preferring solitude and willing to pit himself against nature's angriest moods.

Mountains versus Plains

Mountains and plains take on social meaning as people try to gain a living from them. In Greece people frequently speak of "mountain villages" and "plains villages" as though their residents differed from each other. As a matter of fact, both in physical appearance (location, house types, and land use) and in accessibility, the plains and mountain villages are distinct and will be described more fully in a later chapter.

K. D. Karavidas, of the Agricultural Bank of Greece, has for a long time been interested in this problem and points it up by telling an anecdote:

This happened in a mountain village in Central Greece near the Gulf of Corinth. Every year these people would come down to the plains, work fifteen days, and get beans and wheat to carry them through the year. During the German occupation, however, the prices of food went so high that the plains peasants decided to do their own harvesting. They took the produce, which

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

727 my journey with an escort of seven soldiers, and with a corporal of the gendarmerie as guide.

At three o'clock we reached Mavronoros, the 'Black Mountain'; a small village, quite deserted and in ruins. Somewhat surprisingly, [346] the church (which was dedicated to St. Theodore) had survived the bombardment. A single projectile had apparently found its mark and a portion of the vault had collapsed, but the walls were sound enough and the paintings which covered them had not as yet suffered greatly from exposure to the elements. A chapel on the hill above the village was completely gutted and almost every house was in ruins. So complete was the destruction that we were unable to identify the remains of the school.

484 A brief halt and we set out towards Ziakas, where I was to spend the night. We followed a water-course for some distance before intercepting the mule track. The ground had thawed since morning and the going was laborious. On a ridge commanding a wide prospect of this abandoned countryside we met the relief escort from the Ziakas garrison, and I reluctantly relinquished my handsome mount for a mule saddled after the school of Macedonia. We crossed the Venetikos by an ancient bridge and reached the headquarters of the garrison, a kilometre below the ruins of the village, a little before sunset.

727 It was too late to see anything of Ziakas that day, but the isolated community was delighted to have a visitor and the evening passed merrily enough. The night was chilly and I slept fitfully. From the [136] [231] mountains, which rise to close on 5,000 feet above the village, came the howling of wolves and jackals. Two wolves had ventured into Mavranaioi itself a few nights earlier, and, despite the vigilance of the sentries, had attacked and killed one of the mules picketed amongst the cottages. There had been neither sheep nor goats in these mountains for more than three years.

The morning was cold and cheerless without trace of sun. I took leave of my hosts about half-past nine and was accompanied to the village by a young lieutenant from Salonica. Ziakas had not only been burned by the Germans; it had more than once been the scene of heavy [346] [532] fighting within the last three years. The church stood at the entrance to the village. It was completely ruined, but a few paintings still clung to the walls of the apse, and, amidst the waste and desolation wrought by man's sin, the Son of the Virgin, the Alpha and the Omega, raised His hands in blessing. The destruction of the village—one of the

/11 cont./ 000
conditions under which they had to move. At the present time 464
there is some kind of temporary mobility such as working in other 166
villages or sections for wages but they return back /12/ home
again. The type of land distribution obliges every farmer to stay [425]
where he is. No one is allowed to sell his land nor hire it to any- [427]
one else. As soon as he does this he loses his ownership. With
the increasing population and with ever-decreasing returns from
the soil the future may present us with great mobility problems
of the young men.

Kinship Groups. 602

Kinship group solidarity is very strong among Caucasians and [596]
less among Thracians. Due to the compound family system which [178]
has already broken down since the distribution of the land by the [621]
government, one finds neighborhoods with strong kinship ties. [582]
Next to the family is the kinship group. Intermarriage is pro-
hibitive among these groups. The kinship group is very different [736]
from the usual type that we know. If there is a widow or orphans [737]
or aged men or women, members of the kinship group feel under
sacred obligation to care for them as they would do for the mem-
bers of their family.

Historical Background. 175
621

We do not have any historical data to show us the date of the
first settlers of this village but the new /13/ resettlers came in
1922. It had had three different conquerors; the Turks in 1448, the [712]
Bulgarians in 1912, and the Greeks in 1913. It also served as the
headquarters of Allied armies of the First World War. The trenches
that surround it and the heavy concrete fortifications show its im-
portance as a military post. People have come and gone. [136]
Nationals changed hands of the village, but the storks still find
the same trees and roofs for their nests convenient, regardless of
the nationality of the inhabitants. If the storks could speak the
language they would tell the people of the futility of the differ-
entiating nationalism. Houses were torn down and new ones built,